eugenists of claiming that *all* children of undesirable parents of mixed stock are fore-doomed to disaster. It is convenient to his argument against inheritance to overlook the complexity of germinal potentialities in mixed strains, but this argument greatly reduces the scientific value of his really forcible statement of the importance of early environmental influences in the growth of personality. The time has gone by when it was useful merely to juggle with the general terms "environment" and "inheritance," since these are but working conceptions which serve to correlate a diversity of factors. What is now needed in every case of delinquency, alcoholism, mental deficiency, or aberration is a detailed concrete analysis of all the main factors, both inherited and educative, which have determined the end result of personality; what is required for the realisation of the eugenic and social ideal is a detailed concrete control of all those factors. There is increasing evidence to show that of all the post-natal formative influences, the earliest are the most powerful. Mr. Bruce's useful chapters, notably on "Laziness" and "Fear," are those in which he does clearly expound to the often unsuspecting parent the astonishing significance of remediable physical defects and avoidable disturbances of the emotional life in the earliest years. It is undoubtedly true that even intellectual life is negatively determined by the amount of psychical energy locked up in early "fixations." Imbecility may be simulated by cases amenable to analytic treatment.

In the chapter on hysteria, however, Mr. Bruce is out of his depth. And when, after learning that the "secret of genius" is no secret, we come to the practical issues of *how* to train our "sub-consciousness" to work for us, and how to begin formal education in the cradle, we find a singular paucity of ideas, a child-like trust in what is by no means the most valuable part of the Montessori system, and an unthinking assumption of "faculty psychology." We are, moreover, told that "one hour or so a day will be quite enough in the way of direct personal tuition."

S. S. B.

Giles, ARTHUR E. *Sterility in Women.* London: Henry Frowde and Hodder and Stoughton; 1919; price 10s.; pp. 197.

THOSE in search of a practical and scientifically written book on sterility will welcome this little volume. Within the space of 197 pages the author deals with the relative share of responsibility of man and woman for childless marriages, and carefully works out the probable proportion of sterility in either sex and in different countries.

He classifies the pathological causes of sterility in women, and notes under this head that atresia of the os internum or externum may have the result that "the uterus is converted into a bag of pus," a remark which should give pause to those who, like Dr. Marie Stopes, see no risk in artificial occlusion of the os for considerable periods.

Functional sterility, primary sterility, and secondary sterility are dealt with in Chapters V. to XII. Lucid chapters on diagnosis, prognosis and treatment follow, and a carefully compiled bibliography concludes this manual. Excellent paper and printing add to the pleasure of its perusal.

It should be of considerable value to the medical student in his final year, and to the busy practitioner who is constantly being consulted on the question of sterility, and who may wish to refresh his memory as to its chief causes, their diagnosis and treatment. The young doctor will find the method sketched out for obtaining and tabulating the important facts of cases worthy of his careful study, and most helpful in enabling him to arrive at that accurate diagnosis without which any attempt at treatment is mere quackery.

That the chapter on treatment should begin by emphasising the old adage that "prevention is better than cure," and that one important point in "the preventive treatment of sterility" is the "education and hygiene

of the young" marks a new departure in a work of this kind. The author advocates the teaching of boys and girls "in a simple and clean-minded fashion the nature of the function of reproduction." He tells us that "the pure-minded girl is taught by her instinct and by tradition that chastity is her most precious possession, and that death is preferable to dishonour. With boys this idea is not strongly inculcated by instinct, nor is it supported by tradition; but is there any reason why this instinct should not be fostered, and the foundations of this tradition laid? I am not so utopian as to believe, or so visionary as to suggest, that the practices and ideas of thousands of years can readily be changed; but public opinion can be moulded and evolved by persistent effort, and it is, next to religion, the most powerful extrinsic regulator of conduct. Let it then be taught persistently that sexual restraint is to be considered as indispensable as honesty, courage, and fair dealing, and that licentiousness is to be classed and loathed with all mean and despicable vices. Young people should be told something of those scourges of civilisation, syphilis and gonorrhœa; the far-reaching effects of these diseases should be explained." . . . "The young man who is 'sowing his wild oats' likes to think that later on he will settle down and marry a nice girl, and have children about him. Would he pause in his sowing if he were made to realise that the harvest that he must expect is an invalid wife and a childless home?"

The book is written with extreme simplicity and clearness of style, and should find a wide circle of readers. H. M.

Plowman, MAX. *War and the Creative Impulse.* London: Headley Brothers, Limited; 1919; price 2s. net; pp. 121.

IN a chapter on "Contempt of the Body" Mr. Plowman traces a common process by which a child becomes estranged from his mother. The latter treats the former as her possession, an enhancement of herself, and an evidence of the importance of her household in the community, and resents expressions of individuality on his part. Hence a feeling of loneliness comes over him, which increases when childhood is merging into youth. The disposition to give and receive sympathy, of which the nerve system is the instrument, is divorced from his intellectual awarness of himself as an independent, growing personality, and, guided by Christianity, with its disparagement of the sex instinct, he comes to despise love and try and realise himself proudly apart from it. But love conquers him, and under the stress of the struggle that is proceeding in his mind, it takes the form of lust, or the possessive impulse, which is a disintegrating force. As a rule, the more a man possesses the more he wants, and he acquires things and enslaves people only to depreciate them and set them aside, and look out for new victims. But "lust, being itself possessive, is cruel to him. He grows to hate its dominion, and then, since he identifies it with life, life itself becomes his enemy." Thus the obstruction of self-expression in childhood results in the passion for destruction and the throwing away of his body and that of others in war. He gladly gives up the effort of thinking for himself, does merely what he is told, "cuts the spinal cord of his own consciousness," and so surrenders himself to discipline that "under orders he could kill his own father and mother without shame or remorse." And this abdication of himself the soldier has made at a time in history when society is making "an increasing demand upon man's consciousness."

The purport of the argument is obscure, but it will be clear to anyone who reflects that the track of thought in which the poet is moving is the same as that which educators like Dr. Montessori, Mr. Homer Lane, and Mr. Edmond Holmes are marking out. In a well-watched Montessori school one can see that self-fulfilment is the condition of sociability and of pleasure in working with others. Realising that respect for oneself